Study the hearts of men, that you may know what is that world in which you live and of which you will to be a part. —*Light on the Path*

THEOSOPHY

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THE INNER LIGHT

HOW is Theosophy "recognized"? To recall how he was himself drawn into the flow of the Movement may be for the student an uncertain inquiry. Metaphor often has greater substantial meaning than failing attempts at precise explanation. Certain tumblers in the lock of personal consciousness, perhaps, fell into place, and a sense of egoic vista dawned, never to be entirely lost. He felt himself slowly becoming willing captive to a noose of light. A day arrived when he knew that the small, old path was now for him an ever-present portal. One can hardly speak of these things. In ordinary explanations the application of reason plays a principal part; yet always, behind the reasoning about the direction of one's life, lies the central fact that the generous logic of Theosophy begins with and depends upon taking a stance where the reaching meanings of philosophy can have free play. Reason but makes explicit what is already known to be there, is somehow felt. The situation is as Mr. Crosbie described it: "Many of the statements made by the Teachers are axioms to be applied at the same time they are woven in with such reasoning as may suit the ordinary way of thinking."

So, for every student, there comes a moment when he knows that he has found something he must cleave to, and a crucial recovery of ancient certitude has taken place. However fragmentary in form, and unattended by anything save itself, there is recurrence of that awareness which, long ages ago, first declared the brooding

presence in him of a larger Self. "No sooner had the mental eye of man been opened to understanding than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity." And now, penetrating the overlays of many cycles of incarnation, solvent of time, indifferent to uncompleted tasks and casual psychic excursions, that patient and enduring reality again makes itself felt, becoming a presence that needs no "explanations."

So it is that for the student, the idea of truth can be no more a question of argument or demonstration, but an unfailing resonance of life itself. This discovery brings no great and wonderful clarity in all things, yet the glint of hidden meanings, once seen, does not fade, and tasks to be performed in the world acquire a new dimension. Meanwhile, the multiform tides of universal being do not change their course. Things done and undone gather interest as before and petty accounts nonetheless come due. The bawling and the din of the age still compound their tyranny, and human folly exacts its toll throughout the meanderings of the personal life. There is not, and in the nature of things cannot be, any surcease from all this. We are brought into the world for cause and are not rewarded with dissolution of its ugliness and failures because of a feeling born in us that there are more stately mansions. It was Krishna, after all, not some pining disciple, who declared that he was indefatigable in action, for causes larger than Arjuna could comprehend. How then could *anyone* be excused?

It is only for the faltering personality that the lights go on and off. It is only a little man hopefully estimating his own deserts who can allow himself to suppose that the presence or absence in the world of truth is determined by its easy or difficult accessibility to *him*.

The truth does not recede. Its light burns without a wick or fuel. The glint we saw was not an external shining, but came from a light intensified within. The further illuminations we long for are not transactions with the world, but better foci in the organs of vision. The truth men seek is an independent reality but also a self-created thing.

Recognition of Theosophy is of necessity an experience which comes again and again. A Teacher, one could say, is a man schooled in the lending of his light. The light has become his through his discovery—his recognition—that light is a common property. Dark-

ness, he knows, is naught but meanings not recognized, life misunderstood. His light will not dissipate the darkness except for himself, but it can throw meanings into relief for all who will look carefully where it shines. With the help of a Teacher, a man can see, not the truth, but what he must do to know it, which means generating his own light.

That this is possible, and must be, is the Teaching of Theosophy. The doctrines—without which we should be lost indeed—are charts of the world yet to be known, of unvisited places, the sites of ore to be refined. The light we borrow is available to us because of Krishnas who have gone far ahead, yet have not deserted us, and are indefatigable in action. The light that must light the future begins with the spark of recognition in ourselves.

The Guiding Star

It is only Theosophy, well understood, that can save the world from despair, by reproducing social and religious reform—a task once before accomplished in history, by Gautama, the Buddha: a peaceful reform, without one drop of blood spilt, each one remaining in the faith of his fathers if he so chooses. To do this he will only have to reject the parasitic plants of human fabrication, which at the present moment are choking all religions and churches in the world. Let him accept but the essence, which is the same in all; that is to say, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to go on find his ideal—a star before him to guide him. Let him follow it, without ever deviating from his path; and he is almost certain to reach the Beacon-light of life—the TRUTH: no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

—H. P. Blavatsky

AUM!

THE most sacred mystic syllable of the Vedas is Aum. It is the first letter of the Sanskrit alphabet, and by some it is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahmin are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the Chandogya Upanishad its praises are sung in these words:[1]

> Let a man meditate on the syllable OM called the udgitha,[2] . . . it is the best of all essences, the highest, deserving the highest place, the eighth.

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body—the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found: "Now, therefore, it would seem to follow that both he who knows the true meaning of OM, and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad is more powerful."

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge, and has meditated on the secret meaning of OM partakes of the qualities inhering in OM, which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweler and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Shankaracharya in his *Sharir Bhashya* dwells largely on OM, and in the *Vayu Purana,* a whole chapter is devoted to it. Now as Vayu

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NOTE.—This article by William Q. Judge was first printed in the opening number of the *Path* Magazine, April, 1886. The final quotation is taken from the *Mundaka Upanishad,* II, Kh. 2. (Müller's tr.).

[1] Khandogya Upanishad, 1st Khanda. See Vol. I, *Sacred Books of the East.* Müller.

[2] Hymn of Praise to Brahm.

is air, we can see in what direction the minds of those who were concerned with that purana were tending. They were analyzing sound, which will lead to discoveries of interest regarding the human spiritual and physical constitution. In sound is tone, and tone is one of the most important and deep reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds, and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

The *Padma Purana* says: "The syllable OM is the leader of all prayers; let it therefore be employed in the beginning of all prayers," and Manu, in his laws, ordains: "A Brahmin, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained."

The celebrated Hindoo Raja, Ramohun Roy, in a treatise on this letter, says:

"OM, when considered as one letter, uttered by the help of one articulation, is the symbol of the Supreme Spirit. 'One letter (OM) is the emblem of the Most High, Manu II, 83.' But when considered as a triliteral word consisting of a, u, m, it implies the three *Vedas,* the three *states* of human nature, the three *divisions* of the universe, and the three *deities*—Brahma, Vishnu and Siva, agents in the *creation, preservation* and *destruction* of this world; or, properly speaking, the three principal attributes of the Supreme Being personified in those three deities. In this sense it implies, in fact, the universe controlled by the Supreme Spirit."

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener, or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a,* which takes precedence of all others. This is the word, the *verbum,* the *Logos* of St. John of the Christians, who says: "In the beginning was the Word, and the word was with God, and the word was God." This is creation, for without this resonance or motion among the quiescent particles, there would be no visible

universe. That is to say, upon sound, or as the Aryans called it, *Nada Brahma* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a,* being produced, at once alters itself into *au,* so that the second sound, *u,* is that one made by the first in continuing its existence. The vowel *u,* which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But it is not possible to continue the utterance further than the breath, and whether the lips are compressed, or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Aryans had the meaning of *stoppage.* In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility can it be begun with *m,* but that *au* invariably commences even the utterance of *m* itself. Without fear of successful contradiction, it can be asserted that all speech begins with *au,* and the ending or destruction of speech is in *m.*

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek the word "tonos" means a "stretching" or "straining." As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In medicine it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear, and if the whole system gradually goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of

morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either good or bad, high or low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short and medium. And just as the *tone* of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and altogether joined in the deep murmur of nature, go to swell the *Nada Brahma,* or Divine resonance, which at last is heard as the music of the spheres.

Meditation on tone, as expressed in this Sanscrit word OM, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colors, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the out-breathing of the first sound of the entire Aum.

This goes on during what the Hindoos call a Day of Brahma, which, according to them, lasts a thousand ages.[3] It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties, and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microcosmic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanscrit and in the secret Doctrine, as the *Maha Pralaya; Maha* being "the great," and *Pralaya* "dissolution." And

[3] See *Bhagavad-Gita.*

so, after thus arguing, the ancient Rishees of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of conservation of energy was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night is absorbed again into the whole. Continually appearing and disappearing, it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanscrit. Nada Brahma is Divine Resonance; that is, after saying *Nada,* if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the Pralaya, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. But time would not suffice to go into this subject as it deserves and these remarks are only intended as a feeble attempt to point out the real meaning and purpose of Aum.

For the above reasons, and out of the great respect we entertain for the wisdom of the Aryans, was the symbol adopted and placed on the cover of this magazine and at the head of the text.

With us OM has a signification. It represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very animal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and even as the arrow becomes one with the target, he will become one

with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness."

AUM!

HADJI-ERINN

EGOIC LEARNING

The Soul looks directly on ideas; nothing comes to it but ideas, obtained through its various evolved sheaths. We can have no experience whatever, whether from the bodily organs, or by suggestion, unless an idea is presented. Ideas may come from objects, from words written or spoken, but our only real perception of them is in "idea." We classify ideas because of an assumption of separateness, but that is not the true way, and the effort should be made to realize that the Soul is vision itself, and that it looks directly upon ideas.

There are minds many, and many kinds of mind, but there is the Eternal Thought in the Eternal Mind—the world of Eternal Idea which is the world of True Being. We must bring back to the light of day the present sense of our divinity which illumines us in dreamlessness—where the "Spirit thinks not, yet thinking not, he thinks, for the energy that dwelt in thinking cannot cease because it is everlasting."

Study, work and service are the means, with the motive of being better able to help and teach others. Doing all we can, we do all than can be done. There is no use in distressing ourselves about what we do not know; we find knowledge springing up spontaneously within us as we do our best with what we see and know. It matters not whether that which we consider as "we" gains or loses, so long as what should be done is done as best we are able. It is desire—results—that trouble us; they always will. The right done everywhere is ours. No learning is learning unless it leads to readjustment.

—ROBERT CROSBIE

letters • questions • comment

Since this is a universe of brotherhood, why can't we expect help and reward from others on the path of evolution?

The answer to this could easily go in either direction, depending on which implications of the meaning of brotherhood we decide to stress. If brotherhood is really a fact in nature, then this is so because of the basic unity at the root of all beings. The various kinds of separateness, then, are actually barriers which may be dissolved by knowledge gained of the underlying reality which pervades them, in somewhat the same way that a sharp tool might cease to be a hazard when its proper use is learned. So it seems that a universe of law permits us to expect help and reward. It is, in a sense, inevitable, since we are all one. But what are help and reward, and do we always recognize them? The question is necessary because frequently what seems like help is not, and what appears to be crushing betrayal may ultimately be transformed into an undreamt-of insight. Evidently, the meaning of any event is not to be found in the thing itself, but in our capacity to perceive it. And whether what comes is identified as pain or help may depend in large part on what we are equipped to experience from it. The attitudes that we bring to bear upon any situation are a combination of what we have done in the past and the quality of what we are committed to in the depths of our being. If our sincere desire is to learn as much as we can, so as to be better able to serve humanity, this desire would be part of our attitude in any given situation, regardless of what else we bring to it in the way of either knowledge or ignorance, strengths or weaknesses, and it seems that some knowledge would naturally result.

Nevertheless, experience is by no means only in our minds. Ignorance, cruelty, and indifference exist in the world and the pain they cause is all too evident, its results in consequent reactions all too plain. But if we are basically one in essence, then what others are able to do in relation to us must depend, under Karma, on what we have at a previous time enabled them to learn by our treatment of them. And our treatment of them would certainly have to involve

such intangibles as the complexities of motivation. If we have left others confused by haste or indifference, or crippled them with hurt by our anger, how have we helped them to equip themselves to help us? On the other hand, if we have burdened them with our ignorance or weakness, yet also given of our love and sincere desire to serve, this could return to us impacts for which lack of comprehension is nevertheless surmounted by a deep sense of trust. So perhaps we could conclude that what we receive from others, whether of pain or pleasure, inspiration or discouragement, is naught but our own past in "objective" disguise.

So, while we may perhaps expect continuous help and reward from the network of beings in incarnation with us, it may not come in the *terms* we are expecting. And, on the other hand, since what we have created will surely return to us, we need not expend feeling expecting anything, except that if we do our best, that, too, will surely bear appropriate fruit.

But by what criterion shall we judge our "best"? If Theosophy can be said to be a rational presentation of the laws of nature, psychical as well as physical, then the discovery of what is "best" in the interest of a "nucleus of universal brotherhood" is dependent on study and persevering effort to apply this philosophy in life, an effort that seems barely begun. The unique contribution of Theosophy to an understanding of what brotherhood really is, together with a key to its practice is suggestively considered in an article, "Class and Caste," in THEOSOPHY, May 1925, a portion of which is reproduced below.

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All through the writings of the Masters and their Agents will be found the idea of brotherhood: that is, Brotherhood in *idea*. Spiritually, Brotherhood is an eternal fact implicit in the tenet of the fundamental identity of all souls with the Supreme Soul, but intellectually brotherhood is not a fact, because of human notions and preconceptions. Theosophy teaches that the constitution of the Universe, visible and invisible, is made up of twelve orders of being. If there is Spiritual Identity, there is, no less, Intellectual distinction. "All beings are the same in kind, differing only in degree." . . . What is wanted in the world is what Theosophists alone are able to supply—true knowledge of the spiritual condition of man, his aim and destiny. Are we seeking to acquire that knowledge and

to spread it amongst all men who will listen, without distinction of race, creed, sect or caste? If so, we are taking our first step, learning the first lesson, in the true meaning of Universal Brotherhood—we are on the way to Intellectual as well as Spiritual *unity* —the prime requisite of brotherhood *in actu* and not simply in name.

This unity of aim and teaching leads quickly to the understanding that the purpose of life is to learn and thus the primary relationship of real Universal Brotherhood is established in the individual—he can learn from all beings without distinction, if *he* will, and they can learn from him if *they* will. A true nucleus of Universal Brotherhood would be formed the instant any number of men, small or great, met on this mutual basis and relation. It might, it could, it should embrace men of the most widely varying degrees of distinction as to class and caste, whether in a worldly or an intellectual sense, for there are men of all these who aspire to learn, no matter from whom or what; who aspire to help, no matter whom or how. Each would be a teacher by his own life and actions—a teacher of what to do and what not to do. And in the same way each would be a learner. The very *idea* of such a relationship as this would do away with compulsion. The association would be voluntary. The average idea of brotherhood always has implicit in it some form of intolerance. The socialist and reformer's idea of brotherhood is to rearrange by sheer force circumstances which arise out of human nature itself. Of necessity this leads to the endeavor to arrange human nature by force to suit the ideas of the reformer—to sectarian and dogmatic religion.

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Thus, study and application bring us an intuitive Knowledge of what is best in terms of the Soul.

THE CHRISTIAN SCHEME

JESUS: *A Great Reformer*

AFTER nineteen centuries of enforced eliminations from the canonical books of every sentence which might put the investigator on the true path, it has become very difficult to show, to the satisfaction of exact science, that the "Pagan" worshippers of Adonis, their neighbors, the Nazarenes, and the Pythagorean Essenes, the healing Therapeutes, the Ebionites, and other sects, were all, with slight differences, followers of the ancient theurgic Mysteries. And yet by analogy and a close study of the *hidden* sense of their rites and customs, we can trace their kinship.

It was given to a contemporary of Jesus to become the means of pointing out to posterity, by his interpretation of the oldest literature of Israel, how deeply the kabalistic philosophy agreed in its esoterism with that of the profoundest Greek thinkers. This contemporary, an ardent disciple of Plato and Aristotle, was Philo Judæus. While explaining the Mosaic books according to a purely kabalistic method, he is the famous Hebrew writer whom Kingsley calls the Father of New Platonism.

It is evident that Philo's Therapeutes are a branch of the Essenes. Their name indicates it—*Asaya,* physician. Hence, the contradictions, forgeries, and other desperate expedients to reconcile the prophecies of the Jewish canon with the Galilean nativity and godship.

Luke, who was a physician, is designated in the Syriac texts as *Asaia,* the Essaian or Essene. Josephus and Philo Judæus have sufficiently described this sect to leave no doubt in our mind that the Nazarene Reformer, after having received his education in their dwellings in the desert, and been duly initiated in the Mysteries, preferred the free and independent life of a wandering *Nazaria,* and so separated or *inazarenized* himself from them, thus becoming a travelling Therapeute, a Nazaria, a healer. Every Therapeute, before quitting his community, had to do the same. Both Jesus and

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NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianty.

St. John the Baptist preached the end of the Age;[1] which proves their knowledge of the secret computation of the priests and kabalists, who with the chiefs of the Essene communities alone had the secret of the duration of the cycles. The latter were kabalists and theurgists; "they had their *mystic* books, and predicted future events," says Munk.

Dunlap, whose personal researches seem to have been quite successful in that direction, traces the Essenes, Nazarenes, Dositheans, and some other sects as having all existed before Christ: "They rejected pleasures, *despised riches, loved one another,* and more than other sects, neglected wedlock, deeming the conquest of the passions to be virtuous," he says.

These are all virtues preached by Jesus; and if we are to take the gospels as a standard of truth, Christ was a metempsychosist or *reincarnationist*—again like these same Essenes, whom we see were Pythagoreans in all their doctrines and habits. Iamblichus asserts that the Samian philosopher spent a certain time at Carmel with them. In his discourses and sermons, Jesus always spoke in parables and used metaphors with his audience. This habit was again that of the Essenians and the Nazarenes; the Galileans who dwelt in cities and villages were never known to use such allegorical language. Indeed, some of his disciples being Galileans as well as himself, felt even surprised to find him using with the people such a form of expression. "Why speakest thou unto them in parables?" they often inquired. "Because, it is given unto you to know the Mysteries of the kingdom of heaven, but to them it is not given," was the reply, which was that of an initiate. "Therefore, I speak unto them in parables; because, they seeing, see not, and hearing, they hear not, neither do they understand." Moreover, we find Jesus expressing his thoughts still clearer—and in sentences which are purely Pythagorean—when, during the Sermon on the Mount, he says:

> Give ye not that which is sacred to the dogs,
> Neither cast ye your pearls before swine;
> For the swine will tread them under their feet
> And the dogs will turn and rend you.

Professor A. Wilder, the editor of Taylor's *Eleusinian Mysteries*,

[1] The real meaning of the division into *ages* is esoteric and Buddhistic. So little did the uninitiated Christians understand it that they accepted the words of Jesus *literally* and firmly believed that he meant the end of the world. There had been many prophecies about the forthcoming age. Virgil, in the fourth Eclogue, mentions the Metatron—a new offspring, with whom the *iron age* shall end and a *golden* one arise.

observes "a like disposition on the part of Jesus and Paul to classify their doctrines as esoteric and exoteric, the Mysteries of the Kingdom of God 'for the apostles,' and 'parables' for the multitude. 'We speak wisdom,' says Paul, 'among them that *are perfect*' (or initiated)."

In the Eleusinian and other Mysteries the participants were always divided into two classes, the *neophytes* and the *perfect*. The former were sometimes admitted to the preliminary initiation: the dramatic performance of Ceres, or the soul, descending to Hades.[2] But it was given only to the *"perfect"* to enjoy and learn the Mysteries of the divine *Elysium,* the celestial abode of the blessed; this Elysium being unquestionably the same as the "Kingdom of Heaven." To contradict or reject the above, would be merely to shut one's eyes to the truth.

Thus, in common with Pythagoras and other hierophant reformers, Jesus divided his teachings into exoteric and esoteric. Following faithfully the Pythagoreo-Essenean ways, he never sat at a meal without saying "grace." "The priest prays before his meal," says Josephus, describing the Essenes. Jesus also divided his followers into "neophytes," "brethren," and the "perfect," if we may judge by the difference he made between them. But his career at least as a public Rabbi, was of a too short duration to allow him to establish a regular school of his own; and with the exception, perhaps, of John, it does not seem that he had initiated any other apostle.

The accusations against Jesus of practicing the magic of Egypt were numerous, and at one time universal, in the towns where he was known. The Pharisees, as claimed in the Bible, had been the first to fling it in his face, although Rabbi Wise considers Jesus himself a Pharisee. The *Talmud* certainly points to James the Just as one of that sect.[3] But these partisans are known to have always stoned every prophet who denounced their evil ways, and it is not on this fact that we base our assertion. These accused him of sorcery, and of driving out devils by Beelzebub, their prince, with as

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[2] The descent to Hades signified the inevitable fate of each soul to be united for a time with a terrestrial body. This union, or dark prospect for the soul to find itself imprisoned within the dark tenement of a body, was considered by all the ancient and is even by the modern Buddhists, as a punishment.

[3] We believe that it was the Sadducees and not the Pharisees who crucified Jesus. They were Zadokites—partisans of the house of Zadok, or the sacerdotal family. In the "Acts" the apostles were said to be persecuted by the Sadducees, but never by the Pharisees. In fact, the latter never persecuted any one. They had the scribes, rabbis, and learned men in their numbers, and were not, like the Sadducees, jealous of their order.

much justice as later the Catholic clergy had to accuse of the same more than one innocent martyr. But Justin Martyr states on better authority that the men of his time *who were not Jews* asserted that the miracles of Jesus were performed by magical art—the very expression used by the skeptics of those days to designate the feats of thaumaturgy accomplished in the Pagan temples. "They even ventured to call him a magician and a deceiver of the people," complains the martyr. In the Gospel of Nicodemus (the *Acta Pilate*), the Jews bring the same accusation before Pilate. "Did we not tell thee he was a magician?" Celsus speaks of the same charge, and as a Neo-platonist believes in it. The Talmudic literature is full of the most minute particulars, and their greatest accusation is that "Jesus could fly as easily in the air as others could walk." St. Austin asserted that it was generally believed that he had been initiated in Egypt, and that he wrote books concerning magic, which he delivered to John. There was a work called *Magia Jesu Christi,* which was attributed to Jesus himself. In the *Clementine Recognitions* the charge is brought against Jesus that he did not perform his miracles as a Jewish prophet, but as a magician, *i.e.*, an initiate of the "heathen" temples.

It was usual then, as it is now, among the intolerant clergy of opposing religions, as well as among the lower classes of society, and even among those patricians who, for various reasons had been excluded from any participation of the Mysteries, to accuse, sometimes, the highest hierophants and adepts of sorcery and black magic. So Apuleius, who had been initiated, was likewise accused of witchcraft, and of carrying about him the figure of a skeleton—a potent agent, as it is asserted, in the operations of the black art. But one of the best and most unquestionable proofs of our assertion may be found in the so-called *Museo Gregoriano.* On the sarcophagus, which is panelled with bas-reliefs representing the miracles of Christ,[4] may be seen the full figure of Jesus, who, in the resurrection of Lazarus, appears beardless "and equipped with a wand in the received guise of a *necromancer* (?) whilst the corpse of Lazarus is swathed in bandages exactly as an Egyptian mummy."

Had posterity been enabled to have several such representations executed during the first century when the figure, dress, and every-

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[4] King's *Gnostics*, p. 145; the author places this sarcophagus among the earliest productions of that art which inundated later the world with mosaics and engravings, representing the events and personages of the New Testament.

day habits of the Reformer were still fresh in the memory of his contemporaries, perhaps the Christian world would be more Christ-like; the dozens of contradictory, groundless, and utterly meaningless speculations about the "Son of Man" would have been impossible; and humanity would now have but one religion and one God. It is this absence of all proof, the lack of the least positive clew about him whom Christianity has deified, that has caused the present state of perplexity. No pictures of Christ were possible until after the days of Constantine, when the Jewish element was nearly eliminated among the followers of the new religion. The Jews, apostles, and disciples, whom the Zoroastrians and the Parsees had inoculated with a holy horror of any form of images, would have considered it a sacrilegious blasphemy to represent in any way or shape their master. The only authorized image of Jesus, even in the days of Tertullian, was an allegorical representation of the "Good Shepherd," which was no portrait, but the figure of a man with a jackal-head, like Anubis. On this gem, as seen in the collection of Gnostic amulets, the Good Shepherd bears upon his shoulders the lost lamb. He seems to have a human head upon his neck; but, as King correctly observes, "it only *seems so* to the uninitiated eye." On closer inspection, he becomes the double-headed Anubis, having one head human, the other a jackal's whilst his girdle assumes the form of a serpent rearing aloft its crested head. "This figure," adds the author of the *Gnostics,* etc., "had two meanings—one obvious for the vulgar; the other mystical, and recognizable by the *initiated alone*. It was perhaps the signet of some chief teacher or apostle." This affords a fresh proof that the Gnostics and early *orthodox* (?) Christians were not so wide apart in their *secret doctrine*. King deduces from a quotation from *Epiphanius,* that even as late as 400 A.D. it was considered an atrocious sin to attempt to represent the bodily appearance of Christ. Epiphanius brings it as an idolatrous charge against the Carpocratians that "they kept painted portraits, and *even gold and silver images,* and *in other materials,* which they pretended to be portraits of Jesus, and made by Pilate after the likeness of Christ. . . . These they keep in secret, along with Pythagoras, Plato, and Aristotle, and setting them all up together, they worship and offer sacrifices unto them *after the Gentiles' fashion.*"

All this points undeniably to the fact, that except a handful of self-styled Christians who subsequently won the day, all the civilized

portion of the Pagans who knew of Jesus honored him as a philosopher, an *adept* whom they placed on the same level with Pythagoras and Apollonius. Whence such a veneration on their part for a man, were he simply, as represented by the Synoptics, a poor, unknown Jewish carpenter from Nazareth? As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. His age may, with every day, be receding farther and farther back into the gloomy and hazy mists of the past; and his theology—based on human fancy and supported by untenable dogmas may, nay, must with every day lose more of its unmerited prestige; alone the grand figure of the philosopher and moral reformer instead of growing paler will become with every century more pronounced and more clearly defined. It will reign supreme and universal only on that day when the whole of humanity recognizes but one father—the UNKNOWN ONE—and one brother—the whole of mankind below.

TRUTHFULNESS—ITS PLACE IN EVOLUTION

To explain the above caption I shall begin with a simple syllogism. Mankind's progress depends on full co-operation among men. We cannot co-operate fully, unless we are truthful to one another. Therefore, for the progress of mankind, truth-speaking is essential. Truthfulness adds a sixth sense to the five which men are endowed with and unites all mankind into one integrated unit. . . .

The tongue is given to men to help one another with the truth as seen and not to mislead one another. Writing was invented to spread truth and not to retard civilization by untruth. . . .

—C. RAJAGOPALACHARI

WHAT REINCARNATES?

REINCARNATION is the absolute law of life, applying to worlds, races, nations and men, but as man is the most interesting object to himself, we will consider in detail its application to him.

Who or what is it that reincarnates? It is not the body, for that dies and disintegrates; and but few of us would like to be chained forever to such bodies as we now have, admitted to be infected with disease. But the body is only a part of man's nature, the physical outer covering through which he comes into contact with external nature. Man himself is to be regarded as something altogether different. He is a Soul, and as such stands among material things.

During the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act.

The number of sharply defined sheaths, according to the Wisdom Religion, is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven.

The Christian teaching, supported by St. Paul, is that man is composed of body, soul, and spirit. This is the threefold constitution of man, believed by the theologians but kept in the background because its examination might result in the readoption of views once orthodox but now heretical. For when we thus place soul between spirit and body, we come very close to the necessity for looking into the question of the soul's responsibility—since mere body can have no responsibility. And in order to make the soul responsible for the acts performed, we must assume that it has powers and functions. From this it is easy to take the position that the soul may be rational or irrational, as the Greeks sometimes thought,

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NOTE.—This article is a collation from the writings of William Q. Judge.

and then there is but a step to further propositions.

This threefold scheme of the nature of man contains, in fact, the teaching of his sevenfold constitution, because the four other divisions missing from the category can be found in the powers and functions of body and soul. The sevenfold division is better than the threefold because it enables us to analyse man's nature more fully. It must not be concluded, however, that the threefold division is an incorrect one, for it can be made to include the whole man; it is simply too general. In this division of body, soul, and spirit, there is no place for hypnotic and spiritualistic phenomena, for, strictly speaking, these have to do in most cases neither with the physical body nor with the soul, and furthermore no full explanation is afforded of after-death states. The sevenfold division shows man's relation to the other kingdoms of Nature and to the whole Universe. It is only by a consideration of this division that the facts of evolution can be accounted for, and only in this way is it possible to fully understand the distinctions existing between the different kingdoms of Nature. The sevenfold division allows for the progression from plane to plane, and links man to the whole of Nature.

Considering these constituents in another manner, we would say that the lower man is a composite being, but in his real nature is a unity, or immortal being, comprising a trinity of Spirit, Discernment, and Mind which requires four lower mortal instruments or vehicles through which to work in matter and obtain experience from Nature. This trinity is that called *Atma-Buddhi-Manas* in Sanscrit, difficult terms to render in English. *Atma* is Spirit, *Buddhi* is the highest power of intellection, that which discerns and judges, and *Manas* is Mind. This threefold collection is the real man; and beyond doubt the doctrine is the origin of the theological one of the trinity of Father, Son, and Holy Ghost. The four lower instruments or vehicles are shown in this table:

Atma,	The Passions and Desires,
Buddhi,	Life Principle,
Manas,	Astral Body,
	Physical Body.

These four lower material constituents are transitory and subject to disintegration in themselves as well as to separation from each other. When the hour arrives for their separation to begin, the combination can no longer be kept up, the physical body dies, the atoms

of which each of the four is composed begin to separate from each other, and the whole collection being disjoined is no longer fit for use as an instrument for the real man. This is what is called "death" among us mortals, but it is not death for the real man because he is deathless, persistent, immortal. He is therefore called the Triad, or indestructible trinity, while they are known as the Quaternary or mortal four.

The inner Ego who reincarnates, taking on body after body, storing up the impressions of life after life, gaining experience and adding it to the divine Ego, suffering and enjoying through an immense period of years, is *Manas,* the Mind being, the Thinker. This is the permanent individuality which gives to every man the feeling of being himself and not some other; that which through all the changes of the days and nights from youth to the end of life makes us feel one identity through all the period; it bridges the gap made by sleep; in like manner it bridges the gap made by the sleep of death.

This permanent individuality in the present race has been through every sort of experience. We have all lived and taken part in civilization after civilization, race after race, on earth, and will so continue. At the same time it should be remembered that the matter of this globe and that connected with it has also been through every kind of form, with possibly some exceptions in very low planes of mineral formation. But in general all the matter visible, or held in space still unprecipitated, has been moulded at one time or another into forms of all varieties, many of these being such as we now have no idea of. The processes of evolution, therefore, in some departments, now go forward with greater rapidity than in former ages because both *Manas* and matter have acquired facility of action. Especially is this so in regard to man, who is the farthest ahead of all things or beings in this evolution. He is now incarnated and projected into life more quickly than in earlier periods when it consumed many years to obtain a "coat of skin."

This coming into life over and over again cannot be avoided by the ordinary man because Lower *Manas* is still bound by Desire, which is the preponderating principle at the present period. Being so influenced by Desire, *Manas* is continually deluded while in the body, and being thus deluded is unable to prevent the action upon it of the forces set up in the life time. These forces are generated by *Manas;* that is, by the thinking of the life time. Each thought makes

a physical as well as mental link with the desire in which it is rooted. All life is filled with such thoughts, and when the period of rest after death is ended *Manas* is bound by innumerable electrical magnetic threads to earth by reason of the thoughts of the last life, and therefore by desire, for it was desire that caused so many thoughts and ignorance of the true nature of things. An understanding of this doctrine of man being really a thinker and made of thought will make clear all the rest in relation to incarnation and reincarnation. The body of the inner man is made of thought, and this being so it must follow that if the thoughts have more affinity for earth-life than for life elsewhere a return to life here is inevitable.

Manas, or the Thinker, then, is the reincarnating being, the immortal who carries the results and values of all the different lives lived on earth or elsewhere. Its nature becomes dual as soon as it is attached to a body. For the human brain is a superior organism and *Manas* uses it to reason from premises to conclusions. This also differentiates man from animal, for the animal acts from automatic and so-called instinctual impulses, whereas the man can use reason. This is the lower aspect of the Thinker, and not, as some have supposed, the highest and best gift belonging to man. Its other, and higher aspect, is the intuitional, which knows, and does not depend on reason. The lower, and purely intellectual, is nearest to the principle of Desire, and is thus distinguished from its other side which has affinity for the spiritual principles above. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted by the two other principles of *Buddhi* and *Atma.*

In ourselves we find these two natures, or as the Christian St. Paul says, the natural and spiritual man are always together warring against each other, so that what we would do we cannot, and what we desire not to be guilty of, the darker half of man compels us to do. The God within begins with *Manas* or mind, and it is the struggle between this God and the brute below which the philosophy speaks of and warns about. We cannot rise unless self first asserts itself in the desire to do better. By the use of such desire all the higher qualities are brought to at last so refine and elevate our desires that they may be continually placed upon truth and spirit.

In *Manas* the thoughts of all lives are stored. That is to say: in any one life, the sum total of thoughts underlying all the acts of the lifetime will be of one character in general, but may be placed in

one or more classes. That is, the business man of today is a single type; his entire life thoughts represent but one single thread of thought. The artist is another. The man who has engaged in business, but also thought much upon fame and power which he never attained, is still another. The great mass of self-sacrificing, courageous, and strong poor people who have but little time to think, constitute another distinct class. In all these the total quantity of life thoughts makes up the stream or thread of a life's meditation—"that upon which the heart was set"—and is stored in *Manas,* to be brought out again at any time in whatever life the brain and bodily environments are similar to those used in engendering that class of thoughts.

Although reincarnation is the law of nature, the complete trinity of *Atma-Buddhi-Manas* does not yet fully incarnate in this race. They use and occupy the body by means of the entrance of *Manas,* the lowest of the three, and the other two shine upon it from above, constituting the God in Heaven. This was symbolized in the old Jewish teaching about the Heavenly Man who stands with his head in heaven and his feet in hell. That is, the head *Atma* and *Buddhi* are in heaven, and the feet, *Manas,* walk in hell, which is the body and physical life. For that reason man is not yet fully conscious, and reincarnations are needed to at last complete the incarnation of the whole trinity in the body. When that has been accomplished the race will have become as gods, and the godlike trinity being in full possession the entire mass of matter will be perfected and raised up for the next step. This is the real meaning of "the word made flesh." It was so grand a thing in the case of any single person, such as Jesus or Buddha, as to be looked upon as a divine incarnation. And out of this, too, comes the idea of the crucifixion, for *Manas* is thus crucified for the purpose of raising up the thief to paradise.

It is because the trinity is not yet incarnate in the race that life has so many mysteries, some of which are showing themselves from day to day in all the various experiments made on and in man.

The physician knows not what life is nor why the body moves as it does, because the spiritual portion is yet enshrouded in the clouds of heaven; the scientist is wandering in the dark, confounded and confused by all that hypnotism and other strange things bring before him, because the conscious man is out of sight on the very top of the divine mountain, thus compelling the learned to speak of the

"subconscious mind," the "latent personality," and the like; and the priest can give us no light at all because he denies man's godlike nature, reduces all to the level of original sin, and puts upon our conception of God the black mark of inability to control or manage the creation without invention of expedients to cure supposed errors. But this old truth solves the riddle and paints God and Nature in harmonious colors.

When the body has died, the Higher Triad—*Manas, Buddhi,* and *Atma*—who are the real man, immediately go into another state, and when that state, which is called Devachan, or heaven, is over, they are attracted back to earth for reincarnation. They are the immortal part of us; they, in fact, and no other are we. This should be firmly grasped by the mind, for upon its clear understanding depends the comprehension of the entire doctrine.

GROWTH OF SOUL

Every man lives in two realms, the internal and the external. The internal is that realm of spiritual ends expressed in art, literature, morals and religion. The external is that complex of devices, techniques, mechanisms and instrumentalities by means of which we live. Our problem today is that we have allowed the internal to become lost in the external. We have allowed the means by which we live to outdistance the ends for which we live. So much of modern life can be summarized in that arresting dictum of the poet Thoreau: "Improved means to an unimproved end." This is the serious predicament, the deep and haunting problem confronting modern man. If we are to survive today, our moral and spiritual "lag" must be eliminated. Enlarged material powers spell enlarged peril, if there is not a proportionate growth of the soul. When the "without" of man's nature subjugates the "within," dark storm clouds begin to form in the world.

—MARTIN LUTHER KING, JR.

on the lookout

Designing the Future?

The Los Angeles *Times* (May 11, 1969), reports an interview with Dr. Robert Sinsheimer, of the California Institute of Technology, concerning the implications of the latest discoveries in the field of genetics. He thinks that even though increased knowledge of the processes of heredity and evolution may well open the door to "controlled genetic manipulation of people," there are nevertheless some positive advantages in the possibility of altering and determining man's heritage from the past:

> For the first time, men who have inherited normal DNA-genes from their parents can begin to think of specific ways to alleviate the suffering and disease of men who have been "losers in the chromosomal lottery"—who have inherited abnormal DNA-genes.
>
> Although the technical details of how this man-made evolution could be accomplished remain vague at present, Dr. Sinsheimer points out: "I think this possibility—of designed genetic change, specifically of mankind—which we now glimpse only in fragmented outline, is potentially one of the most important concepts to arise in the history of mankind.
>
> "I want to use the phrase 'genetic change,' in a broad sense, in the sense of altering some physiological and psychological process which at present we believe has been programmed into us through our inheritance.
>
> "I can think of no concept with greater long-range implications for the future of our species. Indeed, this concept marks a turning point in the whole evolution of life. For the first time, in all time, a living creature understands its origin and can undertake to design its future."

Karma or "Chance"?

While the millions who are heirs to chronic illness might see in the promise of genetic change a boon of relief from pain, the problem of deciding which are the most desirable qualities for men to have, and who shall be the experts to choose them, still remains.

Apparently avoiding such dilemmas, Dr. Sinsheimer attempts to frame this problem in a practical context. Referring to the ideal of "Equality of opportunity," he asks: "But what does equality of opportunity mean to the child born with an IQ of 50?" This has strong appeal, but actually, the assumptions behind his argument seem to rest on exaggerated optimism regarding current scientific knowledge of man's origin or the direction of evolution, as well as on total neglect of the possibility that something besides the mechanisms of heredity may shape individual character, intelligence, and destiny. Dr. Sinsheimer says:

> We are among those who were favored in the chromosomal lottery, and in the nature of things, it will be our very conscious choice whether as a species we will continue to accept the innumerable, individual tragedies inherent in the outcome of this mindless, age-old throw of dice, or instead will shoulder the responsibility for intelligent genetic intervention.

They Know "Absolutely Nothing"

But what *is* "intelligent genetic intervention"? Not all biologists agree on the capabilities of genetic science in this respect. Catherine Roberts, an eminent botanist and microbiologist, in a recent book, *The Scientific Conscience,* questions the claim by some biologists that the day will come when they are able to select the best qualities in men, those which make us distinctly human, and guarantee their reproduction in future generations. She writes:

> Since inheritance of human intelligence and physical traits has long been observed, positive eugenics might conceivably be able to raise the intelligence quotient of man and to alter his physical state; yet I cannot believe that these are the essential criteria of becoming more human. A mere increase in the proportion of healthy super-intellectuals will not suffice for future human progress, for in the absence or neglect of love and virtue, such "outstanding" individuals will never be more human than we. After stating that their aim is to produce more and "better" scientists, artists, writers, statesmen, technologists, and engineers, Julian Huxley does, however, say that "For more and better saints and moral leaders, [we need the raising of the genetic level] of disciplined valuation, of devotion and duty, and of the capacity to love. . . ." And I would say that positive eugenists, despite their earnest intentions, know nothing—absolutely nothing—about the genetic basis of love and virtue and that it is misleading to the world at large even to include such human traits in a prospectus of their policy. . . .
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> Actually, such traits—the most significant of all for human

evolution—may, for all we know, have no direct genetic basis at all. History records numerous instances of human beings who are remembered for their virtue and nobility of character but whose offspring (and/or parents) were either morally neutral or actually immoral and degenerate. . . . It seems to me to indicate a blatant disrespect for life itself when twentieth-century scientists confidently envisage the day when a combination of luck and applied genetics will enable them to produce not only super-intellectuals but a Plato or a Christ as well.

Necessity of Knowledge

Without knowledge of the origin and nature of humanity, the questions about "intelligent genetic intervention" cannot possibly be dealt with, leaving the mystery of extreme human misery an inexplicable puzzle; that it will remain so until true knowledge is acquired is the point of a poignant passage in H.P.B.'s article, "Let Every Man Prove His Own Work":

> As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. . . .
>
> None know more keenly and definitely than they [Theosophists] that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for Universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.

Mere "Everyday Things"

From a notice in the *New York Times Book Review* (Nov. 17, 1968), we glean from I. I. Rabi the wondering of this eminent scientist concerning what would happen if "we were to become a na-

tion of poets and were taught in school, as the Japanese are taught, that every good citizen should write a poem." He added:

> Some would be very good, and people would read and enjoy them, but what would anybody talk about? Only everyday things—love, sorrow, life, and death. If men want to go beyond these everyday things to a grand theme, they will find it only in science.

Quite plainly, in Rabi's view, a science of "love, sorrow, life, and death" is not conceivable. One must also ask: Are there any "grand themes" apart from these enduring realities? We are still a long way, apparently, from that synthesis of science and religion toward which H. P. Blavatsky labored.

For Religious Freedom

The controversy over religion in the schools seems to run a periodic course, the battle raging first over one issue, then another. The *London* (Ontario) *Evening Free Press* (March 14, 1969) reports that Ontario's Mackay Committee on Religious Education, appointed in 1965 under Lt.-Governor J. Keiller Mackay, recommends that the present program of religious instruction in Ontario schools be replaced with "a program of moral education in public schools and optional high school courses in comparative religion." The Committee also recommended that morning Bible reading and religious exercises be limited to singing the national anthem and reading a prayer of universal character, because religious observance which differs from parental views creates confusion and the problems of divided loyalties in the minds of children.

A Non-Sectarian Program

Proposing a plan which attempts to fulfill students' needs in a more comprehensive way, the Committee said:

> . . . the main concern of moral education should be to stimulate the development of the students' powers to make value judgments and moral decisions. The program recommended would emphasize reading and group discussion.
>
> The report said it is essential that the educational system provides students with knowledge about religion but maintains that the present course of studies has failed because it does not reflect modern educational principles.
>
> "It does not provide for the objective examination of evidence, nor stimulate the inquiring mind. It does not teach children to think for themselves either about the facts of religion or about ethical matters.

"Instead, it represents Bible stories and religious ideas which may have little relation to the daily life of children and it sometimes does so in terms that are offensive to many."

Courses in comparative religion recommended by the committee would embrace all major faiths.

The committee said public education has a duty to foster character building through an integrated program running from kindergarten to Grade 13.

Bible Reading Resumed

Meanwhile, an article in *The New York Times* (March 26, 1969), discloses that in Clairton, Pennsylvania, formal reading of the Bible and prayers in the classrooms has been openly resumed, by resolution of the school board in direct defiance of the Supreme Court ruling of 1963. The Clairton decision reflects a growing trend throughout the Northwest and South:

There is a special excitement to the revival of classroom devotion for the people of Clairton, for after six years of obedience they are knowingly performing an illegal if pious act. But the classroom scene here is being re-enacted inconspicuously in countless other communities where school boards have simply ignored the mandate that was handed down by the Court.

Although no precise current information is available, nearly 13 per cent of the nation's public schools—and nearly 50 per cent of the South's—were continuing devotional readings as late as 1966, according to figures compiled by Prof. Richard B. Dierenfield of Macalester College. And by all indications the practice has been spreading since then.

Sectarian Backlash?

At a meeting in the Albert Gallatin school district in Fayette County, Penna., where citizens, said to be angry over youth rebellions, race problems and taxes, pressed for the restoration of Bible reading and prayers, the following exchange is reported:

Mr. Molinaro said he had strongly counseled his board that what they were asked to do in citizen petitions and in personal confrontations at a public meeting was unconstitutional and ill-advised. . . .

"What we have here is really a revolution in a mild sense of the word," Mr. Molinaro said. Agreeing, Mr. Duffield commented on the acknowledged unconstitutionality of the board's prayer decision by declaring: "The Boston Tea Party was illegal too."

Mr. Duffield is overlooking, of course, the fact that the Boston

Tea Party envisioned more liberty for everyone, whereas these resolutions provide no options whatever for students and only a nominal one for teachers.

Flux of "Belief" and "Unbelief"

In Rome recently, at a symposium sponsored jointly by the Vatican and the University of California, an audience of 4,000 heard Thomas Luckmann, German professor in the sociology of religion, explain that organized religion is on the way out:

> I suggest we live in a period of transition in which a particular social form of religion—institutional specialization—is on the wane. This doesn't mean that all churches are going to be shut, he said. They will still have some use if they can help individuals to articulate their subjective beliefs, he went on.
>
> One characteristic of the period of transition is that "belief" in the traditional sense in which sociologists use the term is undergoing a radical transformation. "Unbelief," on the other hand, is about to disappear entirely as a social fact."

Professor Luckmann added that everyone had beliefs attached in some way to "the sacred cosmos" and that as institutional religion dissolved, the categories of "believer" and "nonbeliever" would merge.

While the turbulence of a period of transition seldom allows much clarity in the midst of changes, the very unsettled conditions do provide people a freedom of choice that is not apparent in more stable times. There is also opportunity to perceive the polarizing of forces when evident contradictions move men to examine their own alliances.

"Primitive" Astronomers?

Natural History for June-July reports renewed interest in old Chinese astronomical records dating back 1,000 to 2,000 years, as means of verifying the theory that pulsars are remnants of explosions of the very bright stars known as supernovae: "The discovery of a pulsar (and presumably the neutron star responsible for the pulses) in the Crab Nebula already has triggered a second look at other known supernovae remnants; the Crab is almost certainly the remains of the explosion of a star in 1054." Possible confirmation of this event may have been found in other ancient records. In Leaflet No. 314 (July, 1955) of the Astronomical Society of the Pacific, William C. Miller describes the investigation of two pre-

historical drawings, in Arizona. One was discovered in a cave in White Mesa, also the site of prehistoric ruins; the other was located on the wall of a canyon which is a tributary of Navaho Canyon where again there are ruins. Both drawings depict a circle below a crescent. Mr. Miller notes: "Since the crescent is a very rare figure among the drawings found in northern Arizona, it at once attracted attention."

"Brightest Star-like Object"

The question is whether both drawings were meant to record some spectacular astronomical event such as, perhaps, the supernova of 1054:

> Since the passage of a luminous body between the earth and the moon can be discarded as too improbable to warrant consideration, what other astronomical phenomenon might have inspired the drawings? To have merited special attention the event must have been exceedingly rare or highly spectacular, or both. During the centuries that the mesas and canyons of northern Arizona were occupied, the bright planets Venus and Jupiter appeared close to the moon often enough to call for no special attention, otherwise such drawings would be commonplace. The only other objects sufficiently unusual to attract attention are novae. Such an object of sufficient brilliance could have presented a beautiful spectacle in conjunction with the crescent moon.
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> On the morning of July 4, 1054 A.D., Japanese and Chinese astronomers independently observed in the morning sky an extremely bright nova near the star Tauri. (Leaflet No. 119). It was so bright that it was easily visible in broad daylight. This was the famous supernova of 1054, believed to be the origin of the Crab Nebula. Recent discussions of the available data indicate that this supernova was about six times as bright as Venus, and was probably the brightest star-like object ever recorded.

The Drawings Agree

The possibility that the ancient oriental observations coincided with the drawings in Arizona led astronomers to try to determine definitely whether the latter were indeed representations of the supernova of 1054. Mr. Miller continues:

> In conclusion let us summarize the evidence. Oriental records show that the supernova of 1054 first became visible in the morning of July 5, before dawn, the crescent moon stood just two degrees north of the supernova making a configuration of spectacular beauty; this supernova was probably the brightest object other than the sun and moon ever to appear in the sky in the

memory of man and would certainly attract attention; the two prehistoric cliff sites at which the drawings were found both opened to the south and had an unobstructed view of the eastern sky; both sites, particularly that in Navaho Canyon, show evidence of occupation at the time of the supernova; although there are inconsistencies between the two drawings, both show the crescent moon at the same phase and both show the circle, assumed to represent the supernova, south of the center of the crescent, which agrees with reality.

Book on W. Q. Judge

The Theosophical Publishing House of Wheaton, Ill., has published an appropriately brief biography of William Q. Judge—titled *William Quan Judge*—intended, it seems clear, to do even justice to this co-founder of the Theosophical Society. Included in the volume are reprints of some of Mr. Judge's more important articles, taken from the *Path, Lucifer,* and other sources. The compilers are Sven Eek and Boris de Zirkoff. Particular attention is given to H. P. Blavatsky's high opinion of Mr. Judge, which never altered, and evidence is provided of Judge's crucial occult role in the Movement. The account includes a listing and description of Judge's many labors in behalf of the dissemination and spread of the Theosophical philosophy and there are quotations showing the devotion to him of American Theosophists who knew and worked with him closely. The part of G. N. Chakravarti in bringing about a rift between Mr. Judge and Mrs. Besant is described in the words of witnesses who knew them both, and after a brief summary of the proceedings of the "Judge Case," the authors draw on the contents of the later-published (1923) *Mahatma Letters* for indication of the shallowness of the charges against Mr. Judge. The outline of his life is followed by a bibliography of his writings, and the concluding portion is devoted to the reprints, which include such articles as "Each Member a Centre," "The Mahatmas as Facts and Ideals," and "The Theosophical Movement." For those who read it, this book should do much to correct the ignorance and misconception concerning the character, the integrity, and the importance to the Theosophical Movement, of William Q. Judge. (The price is $3.00 and the book may be ordered from *Theosophia,* 551 So. Oxford Ave., Los Angeles, Calif. 90005.)